

bananas ripe for eating. The storeroom proper begins there and extends to the upper crossbeams, from which hang large quantities of bananas. Similar strips [of bark] tied to the roof just within the reach of a standing adult support small baskets, gourds, and small bags whose contents (usually manioc flour), like all foodstuffs, must be protected from the voracity of cockroaches and dogs. The floor of the house is of light grey, beaten earth. Low, oblong mounds mark the graves. The smoke that always fills the house gives the inner side of the entire thatch cover a shiny black

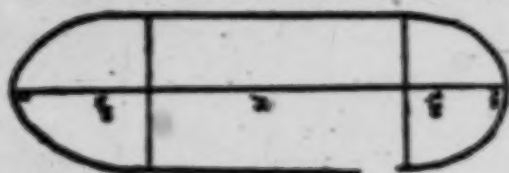


Fig. 11. Plan of the takana.

hue. The half-light maintained through the night by the fires burning beside the hammocks becomes a little brighter when daylight filters in through the slits in the lower part of the walls and through the doors.

Here is a nocturnal scene in house a.

The chickens roosting upon the roof keep moving unceasingly, and from all sides comes the rustling of myriads of scuttling roaches.



Fig. 12. Cross-section of the takana.

The swinging of hammocks makes the crossbeams creak. The smoke from the fires is not sufficient to protect the naked bodies from mosquitoes, and because of this, the Tapirapé swings his hammock, pushing his hand or foot against a rope stretched at his side or hanging one leg outside the hammock and pushing with it against the floor. He swings in this fashion until he goes to sleep.

516 directly upon the ground. Actually, the manner of sitting is
 562 one of the cultural traits in which the sexes are radically differ-
 entiated among the Tapirapé. A woman, when she is not sitting
 in her hammock, sits on the ground without previously covering
 it, and only exceptionally does she sit on a tree trunk beside
 [834] her husband (cf. Photo. 58). She always hides her sexual organs,
 however, either by covering them with the hand or with a leg
 folded against the body while the other leg is stretched out (Photo.
 59) or by crossing her legs (Photos. 11 and 32). When she wields
 the pestle and kneels to hold the mortar between her knees, this
 object hides, up to a point, her sexual organs (Baldus 7, Fig.
 31). The men usually sit with open legs and cover the ground
 with a mat (Photo. 53) or a piece of cloth (Photo. 63), when
 they do not squat (Photo. 39) or sit on a tree trunk (Photo. 61).
 When several of them sit on the same trunk, they prefer to press
 close together rather than to leave space between them. When
 eating at home, the husband eases himself into the net while the
 woman sits before him on the floor. [Ed., two paragraphs are omitted.]

171 The Tapirapé resemble the majority of Brazilian tribes in not
 354 having any special implements to light up their houses, but mere-
 ly relying at night on the weak flames of their fires for the pur-
 pose.

512 I did not witness the making of fire among the Tapirapé, for
 171 they never allowed it to go out and carried burning sticks with
 them on their journeys. In Wagley's collection at the National
 Museum [Rio de Janeiro], however, there are fire drills to indi-
 cate that this tribe, whenever necessary, makes fire by the process
 used in all [111:116] Brazilian tribes and already described and
 reproduced in Hans Staden's woodcuts (p 3), that is to say, by
 twirling between the open hands a rod resting perpendicularly on a
 piece of wood.

To kindle the fire, the Tapirapé use fans which are made, as
 in a number of Tupi tribes (cf. Métraux 2, 101), of plaited palm
 leaves. The Tupinambá also had fans for this purpose, as is shown
 in one of Staden's woodcut (t 1).

[514] When the inhabitants of Tamplitaua leave the house at night
 to answer the calls of nature, they light their way with a burning
 stick which they wave about constantly to prevent the fire from
 dying out. Adalbert, Prince of Prussia (679), when he traveled in

252 In the Tapirapé barbecues, the height at which the grille is
fastened varies with its different functions. It is placed low to
[251] roast meat or fish, and higher to dry it.

171 The pot is held by three stones laid around the fire, as I also
252 noted among the Karajá and as Koch-Grünberg (2, III, 48) ob-
served among the Taulipang of the Rio Branco basin. What Karl
•[354] von den Steinen (2, 215) said of the Xingu Indians, that is: "The
men roasted [meat], but never boiled it," may be said also of the
Tapirapé and of numerous other South American tribes (cf. Baldus
7, 142 and Koch-Grünberg 2, III, 91, 335, 351). Speaking of the
Karajá, Krause (2, 253) amends this rule with the fact that "the
men also know how to boil [meat]," as they show on trips when-
ever necessary. This cannot be said of the Tapirapé. They do
[481] not carry pots on their journeys since they go on foot, while those
Indians travel by canoe and therefore can take along with them
heavy and breakable cooking utensils. Aside from this, the
252 division of labor is so strict among the sexes that the Tapirapé man,
462 if for some reason he does not have a wife, misses her simply from
the fact that he cannot eat stew unless he is willing to take it from
other families. On the other hand, the roasting of large animals
is usually done by the men. It is only when a man kills a deer
to the village that in some cases the women barbecue it. [Ed., a
paragraph is omitted.]

124 With the aim of setting up a Tapirapé zoological vocabulary,
and also of finding out which animals were eaten by the inhabitants
of Tampiitáua or by certain groups among them, I repeatedly showed
to numerous persons of different ages and sex the figures in
Rodolpho von Ihering's book entitled Da vida dos nossos animais.
Fauna do Brasil [The Habits of Our Animals. Brazilian Fauna]
(Rotermund & Co. : São Leopoldo, 1934). This gave them much
pleasure, and I recommend this method to Indianists as a way of
establishing rapport. It also makes rather strict controls possible,
since each animal is identified by several if not by numerous ex-
perts, and its name is pronounced several times by many individ-
uals. Of course, a single look is not always sufficient for the In-
dian to recognize the animal represented. It is often necessary to
[117:93] add comments about its size, color, motions, cry, and
habits. Concerning certain insects, for example, the size of the

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Photo. 33



Roasting fish. (Photo. Father Pedro Secondy,
O. P.)

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Photo. 32



Funnel-shaped fish trap (chekis) with Ipayva
(No. 106) sitting beside it.